ture acting consequently thereupon. — The full sense" whereof seems to be this, that though Strato did not derive the original of all mundane things from mere fortuitous mechanism, as Democritus before him had done, but supposed a life and natural perception in the matter, that was directive of it; yet, not acknowledging any one common life, whether animal or plastic, as governing and swaying the whole, but only supposing the several parts of matter to have so many plastic lives of their own, he must needs attribute something to fortune, and make the mundane system to depend upon a certain mixture of chance and plastic or orderly nature both together, and consequently must be an Hylozoist, Thus we see, that these are two schemes of Atheism, very different from one another ;[a] that, which fetches the original of all things from the mere fortuitous and unguided motion of matter, without any vital or directive principle ; and that, which derives it from a certain mixture of chance and the life of matter both together, it supposing a plastic life, not in the whole universe, as one thing, but in all the sev&ral parts of matter by themselves ; the first of which is the Atomic and Deniocritic Atheism, the second the Hylozoic and Stratonic.

VH. It may perhaps be suspected by some, that the famous Hippocrates, who lived long before Strato, was an assertor of the Hylozoic Atheism, because of such pa's-sages in him as these, dira&wo^ *j <j>v<ng &c* *

~ ' # A ~ ^•^> - TVTx *X**

rov tfaou *pauovaa ra* d«ovra irouiv* IN

ature *?*,

mfk is xmlearned or untaught, but it learoeth

from itself what things it ought to do : — -and agaia

[a] Vide Lactant. de Ira Dei, cap, x. p. 918*